

Prabuddha Bharata

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SRI RAMAKRISHNA'S TEACHINGS

BHAKTI—I

THE loadstone rock in the sea attracts the ship sailing over it, draws out all its iron nails, separates its planks and sinks the vessel into the deep. Similarly, when the human soul is attracted by the magnet of Universal Consciousness, the latter destroys in a moment all its individuality and selfishness, and sinks it in the ocean of God's infinite Love.

A LOGICIAN asked Sri Ramakrishna, "What are knowledge, knower, and the object to be known"? He replied, "Good man, I do not know all these niceties of scholastic learning. I know only my Mother."

A MAN, the hairs of whose body stand on end through ecstasy at the bare mention of Sri Hari's name, and who sheds tears of love on hearing the name of God, has his last birth.

A WOMAN naturally feels shy to relate to all the talk she daily has with her husband, save to her own companions. Similarly a devotee does not like to relate to any one but true Bhaktas the ecstatic joys he experiences in his communion

with God; nay, sometimes he becomes impatient to relate his experiences to them.

WHY does the Bhakta find such pleasure in addressing the Deity as Mother? Because the child is freer with its mother, and consequently she is dearer to the child, than anybody else.

THE pious man, like a hemp-smoker, finds no pleasure in singing the praises of the Almighty alone. (The hemp-smoker never finds pleasure in smoking alone.)

IF a strange animal enters a herd of cows, it is driven off by combined attacks of the whole herd. But let a cow enter, and all the other cows will make friends with her by mutual licking of bodies. Thus when a devotee meets another devotee, both experience great happiness and feel loth to separate, but when a scoffer enters the circle they carefully avoid him.

WHAT is the strength of a devotee? He is a child of God, and tears are his greatest strength.

LECTURES OF SWAMI VIVEKANANDA

I

COSMOLOGY

HERE are two worlds, the microcosm and the macrocosm, the internal and the external. We get truths from both of these by means of experience; there are internal experience and external experience. The truths gathered from internal experience are psychology, metaphysics and religion; from external experience, the physical sciences. Now a perfect truth should be in harmony with experiences in both these worlds. The microcosm must bear testimony to the macrocosm, and the macrocosm to the microcosm; physical truth must have its counterpart in the internal world, and the internal world must have its verification in the outside. Yet as a rule we find that many of these truths are constantly conflicting. At one period of the world's history the internals become supreme, and they begin to fight the externals. At the present time the external, the physicists have become supreme, and they have put down many claims of the psychologists and metaphysicians. So far as my little knowledge goes, I find that the real, essential parts of psychology are in perfect accordance with the essential parts of modern

physical knowledge. It is not given to every individual to be great in every respect; it is not given to the same race or nation to be equally strong in the research of *all* the fields of knowledge. The modern European nations are very strong in their research into external physical knowledge, but the ancient Europeans were very, very weak in their research into the internal part of man. On the other hand, the Orientals have been not very strong in their researches in the external physical world, but very strong in their researches into the internal, and therefore we find that Oriental physics and other sciences are not in accordance with Occidental physics; neither are Occidental metaphysics in harmony with Oriental psychology. The Oriental Physicists have been routed by Occidental Scientists. At the same time each rests on truth, and as we stated before, real truth in any field of knowledge will not contradict itself; the truths internal are in harmony with the truths external.

We all know the theories of the cosmos according to the modern astronomers and physicists, and at the same time we all know how wofully they hurt the theologians of Europe, and how every bit of scientific discovery that is made is as a bomb thrown in their house, and how they have attempted in all times to put down

We acknowledge with great pleasure our indebtedness to Mrs. M. C. Funke, Detroit, U.S.A., for these yet unpublished lectures of Swamiji.—Ed.

all these researches. I want, in these classes, to go over the psychological ideas of the Orientals as to cosmology and all that pertains to it, and you will find how wonderfully they are in accordance with all the latest discoveries of modern science, and when there is anything lacking, you will find that it is modern science lacking and not they. We all use the word Nature; the old Sanskrit philosophers called it by two different names, Prakriti, which is very much the same as the word Nature, and the more scientific name, Avyaktam, undifferentiated, from which everything proceeds; out of which atoms and molecules, and matter and forces, and mind and thought and intelligence proceed. It is startling to find that the philosophers and metaphysicians of India have ages ago stated that mind is but material. What are our present materialists wanting to do, but to show that mind is as much a product of nature as the body? And so is thought, and we will find by and by, intelligence also, all from that nature which is called Avyaktam, the undifferentiated. The old Yogis define it as the "*equilibrium* of three forces," one of which is called Sattva, the other Rajas, and the third Tamas. Tamas, the lowest force, is that of attraction; a little higher is Rajas, that of repulsion; and the highest is the control of these two, Sattva. So that when these two forces, attraction and repulsion, are held in perfect control by the Sattva, there is no creation, no movement, going on in the world. As soon as this equilibrium is lost, the balance is disturbed, and one of these forces gets stronger than the other, movement and motion begin, and

all this creation goes on. This state of things is going on cyclically, periodically; that is to say, there is a period of disturbance of the balance, when all these forces begin to combine and recombine, and all these things project outwards. At the same time everything has a tendency to come back to the primal state of equilibrium, and the time comes when that total annihilation of all manifestation is reached. Again after a period, the whole thing is disturbed, projected outwards, and again it slowly goes down—in the form of waves. All motion, everything in this universe, is in the form of waves, successive rise and fall. Some of these philosophers hold that the whole universe quiets down for a period. Others hold that this quieting down applies only to systems; that is to say, that while our system here, this solar system, will quiet down and go back into the undifferentiated state, there are millions of other systems going the other way, projecting outwards. I should rather follow the second opinion, that this quieting down is not simultaneous over the whole universe, but that in different parts different things are going on. But the principle remains the same, that all that we see, that Nature herself is progressing in successive rises and falls. The one stage falling down, going back to the balance, the perfect equilibrium, is called Pralaya, the end of a cycle. It has been compared by theistical writers in India to the outbreathing and inbreathing of God; God, as it were, breathes out the universe, and it comes into Him again. When it quiets down, what becomes of the universe? It is there, only in finer forms, as it is called in Sanskrit, in the form of

cause. It does not get rid of causation, time and space; they are there, only it comes to very fine and minute forms. Supposing that this whole universe begins to shrink simultaneously, till everyone of us becomes just a little molecule, we should not feel the change at all, because everything relating to us would be shrinking at the same time. The whole thing comes down, and again projects out, and that cause brings out the effect, and so it goes on.

The most extraordinary part of the universe is what we call gross matter in modern times. The ancient psychologists called it Bhutas, the external elements. There is one element which, according to them, is eternal; every other element is produced out of this one. It is called Akasha. It is somewhat similar to the idea of ether of the moderns, though not *exactly* similar. This is the primal element out of which everything proceeds. Along with this element there was something else called Prana; we will see what it is as we go on. This Prana and this Akasha exist, and they combine and recombine and form the elements out of them; everything. Then at the end of the Kalpa everything subsides, and goes back to the Akasha and Prana. There is in the Rig Vedas, the oldest human writing in existence, a beautiful passage describing creation, and it is most poetical—"when there was neither aught nor naught, when darkness was rolling over darkness, what existed?", and the answer is given, "It then existed without motion". This Prana existed then, but there was no motion in it. Anidavatham literally means 'without vibration.' Vibration had stopped. Then

when the Kalpa is begun, after an immense interval, the Anidavatham (unvibrating atoms) begins to vibrate, and blow after blow is given by the Prana to the Akasha. The atoms become condensed, and as they are condensed, different elements are formed. We generally find these things very curiously translated; people do not go to the philosophers or the commentators for their translation, and have not the brains to understand them themselves. A silly man reads three letters of Sanskrit and translates a whole book. They translate the elements as air, fire and so on; if they would go to the commentators they would find they do not mean air or any thing of the sort.

The Akasha, made to vibrate by the repeated blows of Prana, produces Vayu or the vibrations. This Vayu vibrates and the vibrations growing more and more rapid, result is that friction brings out heat, Tejas. Then this heat ended in liquefaction, Apas. Then that liquid became solid. We had this ether, this motion came, then heat, then it became liquefied, and then still more condensed, gross matter; and it comes back in exactly the same way. The solid will begin to melt down and will be converted into a mass of heat, and that will slowly get back into motion, that motion will stop and this Kalpa will be destroyed. Then again it will come back and again dissolve into ether. That is the way it is going on. We know from modern Astronomy that this earth and sun of ours are undergoing the same transitions. This solid earth will melt down and become liquid once more, and will eventually go back to the Akasha state. Prana cannot

work alone without the help of Akasha. All that we know is that motion, or vibration; thought and every movement that we know are modifications of this Prana, and everything that we know in the form of matter, either as form, or as resistance, is a modification of this Akasha. This Prana cannot live alone, or act without a medium, and in every state of it, when it is pure Prana, it has the Akasha itself to live in, and when it changes into other forces of nature, say gravitation, or centrifugal force, it must have matter. You have never seen

force without matter, or matter without force; what we call force and matter are simply the gross manifestations of these same things, which, when superfine, are called Prana and Akasha. Prana you can call in English the life, the living force; but you must not restrict it to the life of man; at the same time you must not identify it with spirit, Atman.

So this is going on and this creation is without beginning and without end; it cannot have either a beginning or an end; it is an eternal on-going.

(To be continued)

SPIRITUALIZATION OF THOUGHT

"WHATSOEVER things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report—think on these things".—*St. Paul.*

"A MAN might frame and let loose a star to roll in its orbit, and yet not have done so memorable a thing before God, as he who lets go a golden-orbed thought to roll through generations of time".

—*H. W. Beecher.*

"THE universal in all its parts is overshadowed by that perfect and eternal organization—God, the principle of Truth:—which gives every person the impulse *to think*, and which will thus compel him to continue to organize until *he knows*, and thus become at one with the source of Truth". —*E. Loomis.*

WE are all liable to underestimate the value of what we are thinking about, which is partly owing to the circumstance that the world has yet to

see the wonderful things that may be accomplished through this great agency—thought. Of all that concerns mankind, this subject has perhaps been hitherto the least treated of in regard to its significance. It therefore well behoves every one of us to search as deeply as possible for definite suggestions as to the particular lines along which true thought can be attained. In this twentieth century, amid the ruins of decaying systems of thought, we catch glimpses of a new life stirring in the hearts of earnest men and women, and the time is approaching when this ruling power of thought will be better understood. This is tantamount to saying that our relation with the basic principle Truth, of which we are each representatives, will be perceived and acknowledged. Mighty indeed are the results of this subtle force, extending as it does from the most trifling to the most important pursuits of life, and in the degree that it is

spiritualized, does it become more cogent, more intense. Noble thoughts shed a flood of light on our lives, bringing out exalted character and self-hood, purifying our intellectual powers, transforming our physical nature, gradually connecting them to the spirit within, and all that is true and beautiful. Such a declaration will in no sense be found extravagant or chimerical, if we remember the essential fact that thoughts are constructive, the precursors of our deeds: hence, good thoughts will produce all that is good and strong, uniting one as it does by an invisible chain to kindred spirits—who act and react on each other. Contrariwise, wrong thoughts return like boomerangs, producing disunion and discord. As only one kind of thought can possess us at one time, we should, bearing the above in mind, awaken to the necessity of checking the growth of delusive and undesirable ideas, immediately expelling them, by substituting good for bad, thereby setting up harmonious currents which are capable of producing a rich harvest of sympathetic conditions. Just as an arm grows vigorous through proper exercise, in just the self-same way does virtuous, honest thought gain increased power through use of its capacities.

Every one of us possesses abundant energy for thought power: the questions are, how should it be directed, and what is the ultimate object at which each one of us should aim? It is absolutely necessary that we drill ourselves in right thinking, for the mental attitude we hold when we seek to work, affects our relative success or failure. When we have mastered the secret of thought power,

the true determining factor of life, we may carry into our outer life the embodiment of our highest ideals. Thought control therefore must be acquired by concentration, and receptivity to thought is of primary importance to true advancement. The principle is simple, and its application is easy, if we will try to carry it into effect. The art of right thinking consists in disengaging one subject from the distracting stream of ever-varying thought, and dwelling in that alone, making an inlet for that enlightenment which finally leads us to become one with the higher Self. Regular thought training tends to this development and enables one to arouse the higher vibrations of thought, the most powerful of all the invisible forces.

It is when our lives are guided by a sound and understood principle, that our action will be self-sufficient and effective. Even in the hours when circumstances and things press heavily upon us, we can rise above all anxiety and gloom by the help of such a principle, as the best, the bravest and noblest men and women of all ages have done. Now, if we would learn to do this, we must first deal with the within, before we can effectually deal with the without. Mental woes, forebodings and unhappy thoughts have a tendency to scatter, weaken and disorganize the powers of mind and interior vibratory forces: it is only by drawing on the higher Self that the mind is strengthened. As Swedenborg says: "All things take their character from the internal state of the spirit. It is impossible to be in heaven or hell externally as a place without being in it inter-

nally as a state. God is the perpetual source of life alike to the good and evil".

The ancient Rishis were seers of thought and exhibited phases of spirituality and wisdom quite unparalleled in any age and in any country. In meditation, they addressed themselves to effacing restlessness of their thought, reaching that fixity of mind by which the plane of Divine Consciousness is reached. Hence it is not surprising that these men, strong in their beliefs, and able to direct their range of vision to the invisible world, should, finding their lives in the realms of highest truth, feel their religion so strengthening and elevating. They carried conviction to numbers of their fellow-men, for they believed with a belief which was not so much a faith as a certainty of absolute knowledge, that the Supreme Being, the innermost in the very core of things, was felt by them in the depths of their hearts as the life of their life and the breath of their breath. This claim has been made by Yogis for long ages, and in their isolated and unique position (for they are grand exceptions to the majority of mankind) the verification of their god-like attainments is entirely conclusive of the strange things ascribed to their sight and hearing, and of the bliss transcending human thought, into which they merged. "When the intellectual aliment has been purified, the whole nature becomes purified. When the whole nature has been purified, the memory becomes firm. And when the memory (of the Highest Self) remains firm, then all the ties (which bind us to a belief in anything but the Self) are

loosened".* Schopenhauer writes—"Indian wisdom will flow back upon Europe, and produce a thorough change in our thinking and knowing". Necessarily, such ideas have permeated slowly amongst men, but henceforth people will, as spirituality increases, become more receptive. Still, very few have the power of sinking their own personality in an ideal one, for this is the highest and rarest gift.

The chiefest function of thought is to quicken the sensibilities of the spirit within us, to urge it to new creative effort, to stimulate us to bring human life more into unison with our truest ideas. Moreover, the immutable law in nature that each atom in the universe must serve an universal end, eternally prevails and cannot be permanently set aside by man. Let this scientific fact inspire our hearts with noble purposes, and let us apply these truths to the efforts that will enable us to live for our best, to be earnest and capable workers for the service of the world : to kindle the hearts of men with the same lofty aims, and to help other souls whose environments do not give them the same advantages, to surmount their ignorance and its attendant weakness. In our endeavour to interlink ourselves with the law of Oneness, we should recollect that one of its basic principles is service, and a sure test of our own vitality is shown by consecrating our lives to the service of some of the other parts of the One great whole, that we may become living representatives of our Divine origin. We should keep the inner activities of life

*Chhandogya-Upanishad, VII. XXVI. 2.

ever flowing with liquid love, mingling Love and Truth, for Love's vibrations are, through the thoughts of man, the renewing agents of Truth's almighty power. We can never exert great influence, unless we live the life of love, of boundless pity and compassion for our fellow-men. To quote Emerson—"Not a valve, not a wall, not an intersection is there anywhere in nature, but one blood rolls uninterruptedly in endless circulation through all men, as the water of the globe is all one sea, and truly seen, its tide is one." With tenderest love in our

souls and affnitive thoughts vibrating towards all creatures, we can so much better take our position as workers in the world, comprehending the immensity of our real nature, estimating its value and wisdom, and seeing all in the One True Self, and the One Self in all.

"Who verily knows that unfading One in whom the knowing self, with all the directing intelligences, the senses and the elements nestle, he the all-knowing enters indeed into all."

—*Prashna-Upanishad, IV. XI.*

ADVAITIN

AUTHENTIC CASES OF REINCARNATION

[Contributions under this head are solicited. It is needless to state that only verified accounts should be sent in for publication.]

I

MAHARAJAH Rup Singh of Kishengarh, Rajputna, was born in 1628 A. D., and ascended the throne in 1644. He was a devout Vaishnava, a disciple of the Acharyya Gopinath, the great-grandson of the famous Vallabhacharyya, the founder of the Shuddha Advaita System of philosophy as well as that of the great Vaishnava sect which is called after him.

In the year 1654, while returning to Kishengarh from attendance on the Moghul Court at Delhi, Rup Singh, in a vision, saw a very comely, tender and beautiful form with four hands and many auspicious marks on the back, which told him that in the previous incarnation he was the son of a Goswami of Gokula and used to learn the art of adorning

and dressing an image by practising on the toy-image known as Shri Kalyan Raiji, and directed him to carry that toy-image away with him and worship the same as his Ishtam.

Rup Singh pondering on this dream went to Vrindavana and asked the Dikshit Gopinath for an image that he might take away with him for worship. The Dikshit led him to a store room where many toy-images were kept, with which boys of the family learnt the art of decoration (*Shringara-seva*). Rup Singh's eyes fell on the same image which appeared to him in the dream and on enquiring its name was told by the Dikshit that it was Shri Kalyan Raiji. Rup Singh's heart was filled with delight and he begged to have that image, which

he always carried with him and worshipped.

Now, it is well-known that the above mentioned Dikshit Gopinath had an elder brother of the name of Murali Dhar. As a boy Murali Dhar was very fond of horses and weapons. His eyes too were conspicuously red like those of a Kshatriya. His pious father Giri Dhar was much exercised by the warlike proclivities of his eldest son to whom he looked forward to develop the peaceful and devotional attributes befitting the scion of the race of Vallabhacharyya, till one day he remarked that Murali Dhar had better been born in a Kshatriya family instead of as his son. Young Murali Dhar heard this and retired to bed. He got up no more. He had left the body.

Shri Kalyan Raiji was Murali Dhar's toy-image and Murali Dhar was reborn as the Maharajah of Kishengarh.—

Extract from the family history of the Maharajahs of Kishengarh State, Rajputana.

II

A friend, while he was about 3 years old, used to tell his people that he was in his last birth a Musulman, whose name he gave, as well as that of the village, in which he lived, and offered the palms of his hands to be smelt, since he said they smelt of beef which he used to eat in his Musulman incarnation. Repeated assertions of the child led the parents to make enquiries into the village which happened to be not very far, with the result that it was found that a Musulman of the name given by the child used to live there some years ago (the exact number of which has escaped our memory). Curiously our friend forgot all about it when he was six or seven.

VERITAS

THE RAMAKRISHNA HOME OF SERVICE

BENARES

THE report of the Poor Men's Relief Association, henceforth to be called the Ramakrishna Home of Service, Benares, from July 1901 to June 1902, is to hand.

SHORT HISTORY OF THE ASSOCIATION

Benares is a great centre of Hinduism. It is the earnest longing of every Hindu to make a pilgrimage to this his Holy of Holies, and to spend the declining years of his life here in solemn contemplation of the Deity, and finally to lay his bones in the holy waters of the Ganges and to attain liberation. It is the Capital

of the Lord of the Universe and Mother Annapurna, and thousands of faithful votaries pour in every day to pay their homage at their thrones. Besides it is a great seat of learning, and students from every part of India come and dwell here to receive a good education in our Hindu literature and philosophy. All these advantages fit Benares to be a proper seminary for intellectual and spiritual enlightenment. But under the sway of Orthodoxy, things are quite the contrary, and the advantages offered by Benares are kept confined to a very small range.

Benares does not want in Chatras and alms-houses ; but these charitable institutions are open only to the Brahmans, and persons belonging to other castes seldom find an admission into them.

The charitable dispensaries are not sufficient in any way to relieve the diseased poor, and the management of these dispensaries has no attraction at all for the suffering to seek a shelter there.

The house-owners again are very cruel to their tenants. As soon as a tenant gets ill, the house-owner's chief concern would be to put him out of sight and then to make himself master of his property. He does not care whether his tenant is sent to a hospital or abandoned in the streets.

To alleviate these miseries a few young men of the Ramakrishna Mission organised themselves into a body. For three months they worked silently, and their work drew the attention and secured the sympathy of some benevolent and leading citizens. At the instance of the late Rai Pramada Das Mitra Bahadur and some other gentlemen, a public meeting was convened on the 15th September 1900, at the Bengali Tola High School, and a Managing Committee was formed to conduct the affairs of the Institution. At a general meeting held at the Carmichael Library on the 23rd November 1902, it was decided to place the Institution under the control of the Ramakrishna Mission.

SOME OF ITS RULES

1. The Institution shall henceforth be called "The Ramakrishna Home of Service."

2. The source of income of the

Institution shall be subscriptions and donations from the public : and the money raised by such means shall be exclusively used for the welfare of the Institution.

3. Subscribers to the Institution and its *band-fide* workers and medical men and other persons who render substantial and gratuitous service to the Institution are eligible for membership.

4. The Committee of Trustees of the Ramakrishna Mission shall elect a Local Committee with office-bearers for the management of affairs of the Home of Service.

5. The Committee of Trustees of the Ramakrishna Mission shall have power to dissolve and re-elect such Local Committees or appoint new office-bearer or office-bearers in future whenever such a step should appear necessary for the good of the Institution.

6. The Local Committee shall consist of 20 members including the Secretary and each member shall have equal power to vote.

7. The Secretary shall call a meeting of the Managing Committee every month, giving due notice of the business to be brought forward before the meeting to all the members of the Managing Committee. The proceedings of such meeting and other meetings he shall submit before the Committee of Trustees of the Ramakrishna Mission.

8. The Secretary shall submit a report before the members and the public at large twice every year in the first week of January and the first week of July.

13. The Secretary shall keep a record of the proceedings of the meetings under

the signature of the Chairman, a register of persons relieved, and an account of the sums drawn and disbursed by him, all of which shall be placed before the monthly meeting of the Managing Committee.

14. The poor, sick, and infirm of either sex of any caste or creed whatever, who have none to help them, will find a place in the Home at the recommendation of any three members of the Managing Committee, and will continue to do so as long as the Committee shall think it necessary.

18. A book shall be kept for visitors to record their opinions. Any irregularity noticed or suggestions made by any visitor shall be brought by the Secretary to the notice of the Managing Committee.

19. The Local Committee shall have power to frame new rules at any future time for the furtherance of the object of the Institution with the sanction of the Committee of Trustees of the Ramakrishna Mission.

WORKERS AND THEIR WORK

Among the eight workers, three have devoted their entire personal services to the work. All the workers are doing the work without any remuneration. Their duty is to pick up from the streets and the lanes, the poor and the destitute sick persons and to send them to proper medical institutions, and where the patient is unwilling to go to a hospital, to carry him to the Home of Relief and arrange for his proper treatment there, and to attend to the nursing and feeding of the patient. To arrange for the treatment of out-door patients and carry medicines and diet for them, and to look to the general

comfort and needs of all the inmates under the care of the Association. To collect subscriptions of money and grain and distribute food-grains to the houses of the needy. For the first seven months the work of the Association was done without the services of a Mehter, some workers gladly doing the work, and it was only at the kind suggestion of our noble friend, Dr. Richardson, who undertook to pay for the services of a Mehter, that the workers were dissuaded from performing the work. In the beginning, for a period of four months, cooking was done by the workers themselves, but with the steady increase of work, a cook was engaged. The three workers referred to above may be said to be the practical founders of the Institution, as they commenced the work of relief before the establishment of the Association. Besides doing the regular work of the Association, they afforded relief in several special cases in various ways, sometimes at considerable risk to their lives.

CLASSIFICATION OF THE DISTRESSED AND MODE OF RELIEF

(A.) Persons who have no house of their own and are found lying in the streets and Ghats, suffering from some disease without any treatment.

(a). Those whose conditions are hopeful are conveyed in doolies mostly to the Bhelupur Hospital and admitted there for treatment. Their diet charges are paid in advance to the Hospital. Patients who by the nature of their diseases are denied admittance into the Bhelupur Hospital, are either admitted into the Home of Relief or sent to the Chouka Ghat Hospital, as the circumstances of the cases may require. Those who are

unwilling to go to any hospital are given shelter at the Home of Relief and treated, fed and nursed there. Those patients who are unwilling to leave their lodgings owing to their religious and caste prejudices are supplied with food, medicine, etc., at their own place.

(a). Persons who through age or bodily disabilities are too weak or infirm to work or beg, or have scruples to take meals publicly in Chatras, preferring rather to starve themselves to death.

(b). Cooked food is distributed to those who have no prejudice to take it, otherwise it is purchased and supplied from the Bazar. But to those who undertake to cook their own meals, or who have some one to cook for them, grains are weekly distributed, and some coppers, where necessary, for firewood, etc.

(c). Persons who live by begging or labour, and others whose small income is not sufficient for their subsistence, or those who cannot move out and seek adequate medical help while suffering from disease.

(c). The Association relieves them by taking Physicians to their houses and supplying them with medicines and diet and other incidental expenses for treatment according to the peculiar needs and circumstances of the case. Where necessary, the workers themselves constantly attend and nurse the patients.

THE YEAR'S WORK

The total number of persons relieved were 375, of whom 182 were males and 193 females.

The Association sent 39 patients to Chouka Ghat Hospital, 6 to the Bhelupur Hospital. It gave shelter to 77 persons at the Home of Relief and also distribu-

ted grains every week to 33 persons; 59 persons received medicines, diet, and nursing at their own houses; 23 persons were saved from starvation by receiving from the Association cooked food, or that purchased from the bazar; and 131 patients received medical aid only. There occurred 22 deaths at the Home of Relief.

FINANCE

The year opened with a cash balance of Rs. 159-9-9 and the receipts and disbursements during the year amounted to Rs. 1,667-8-9 and Rs. 1,169-13-6 respectively. The balance left at the close of the year under report was, therefore, Rs. 657-5-0.

INCOME

Since its organization the Institution depended entirely on charity and private subscriptions for its income. So the principal sources of income during the year were monthly subscriptions and casual donations, the amounts under the two heads being Rs. 927-1-0 and Rs. 740-7-9 respectively. Besides, the total quantity of grains collected by the workers from the inhabitants of the city was 41 mds. 9 srs. 10 chs., and that consumed at the Home of Relief was 17 mds. 27 srs. 5 chs., and rice distributed to outside poor people was 26 mds. 2 srs. 8 chs., and the balance of stock in hand at the end of the year was 3 mds. 4 srs. 15 chs.

The Committee takes this opportunity to thank the kind Subscribers and Donors for helping the Institution with money as well as by gifts in kind.

[In noticing the first annual report of the Association in our May number, 1902, we noted with shame the paltry amounts

of donation and subscription during that year. The amounts acknowledged in the present report fall yet far short of our expectation. The Association has not yet been able to get a house of its own! We hope to see the Ramakrishna Home of Service developed into a big charitable Institution affording relief to hundreds of the suffering and the distressed, come with their last hope at the feet of Visvanath. That is a matter of

money. We appeal to the generous public to make this Work of Visvanath their own and come with ready help to enable the workers to carry it out in a manner worthy of the name of the Lord of Benares.

All Contributions will be thankfully received by the Asst. Secretary, The Ramakrishna Home of Service, Ramapura, Benares city, U. P. —Ed.]

CORRESPONDENCE

NEW YORK VEDANTA WORK

To the Editor, Prabuddha Bharata.
Dear Sir,

The regular annual business meeting of the Vedanta Society of New York was held in the Society House on the evening of January 22nd. The attendance was large and every one present listened with deep interest to the reports of what had been accomplished during the year in the various branches of the Society's work. In each there were encouraging signs of growth, the full significance of which was forcefully pointed out by the President, Dr. Parker, in an address and in special remarks on the different facts mentioned.

The Chairman of the House Committee reported so great a number of volunteers in her department that she was now able to have not only a double set of workers for alternate service in the Rooms, but also a waiting list of those anxious to fill vacancies. The Librarian announced larger donations of books and money to the library than in any previous year;

while the Treasurer reported that, although the expenses for 1902 had been heavier than ever before, the balance in bank was somewhat in excess of that of last January.

Nowhere, however, was the expansion of the work more apparent than in the publication business of the Society. The statement for the twelve months ending with December 1902 showed that 5250 pamphlets and over 2500 volumes had gone into circulation, while the gross receipts had much more than doubled. All obligations of the department, furthermore, had been met by the profit from sales instead of by private contribution, as had frequently been the case in the past; yet, despite this fact, the Society had brought out one pamphlet and three bound volumes—among them Swami Vivekananda's last published work, "Jnana Yoga"—and was preparing for press a fourth volume to contain recent lectures by the Swami Abhedananda on God and His relation to man.

The Chairman, in recording such extraordinary progress in this branch of the work, called especial attention to the fact that it was in chief measure due to the Swami's complete self-effacement in waiving all rights of authorship, which thus made it possible to devote all profit accruing from the sale of our book to the printing of another.

The Secretary of the Society, in closing the series of reports, dwelt upon the general prosperity of the organisation and the gratifying increase of interest manifested in it on the part of all the members. She also alluded with touching affection and reverence to the irreparable loss that had come to us in the passing out of the Blessed Swami Vivekananda ; and in conclusion she made a stirring appeal to every student to prove himself worthy of the great example and teaching of our present

Master, the Swami Abhedananda, by pushing on in the path of discipleship with all faithfulness and devotion until the goal which he proclaimed had been reached.

It was therefore with a heart vibrating with even deeper love and gratitude that each one listened to the words of the Master as at last he rose to commend all those who had labored so faithfully for the cause of Vedanta and had so generously given their time and their energy to sustain the work. He especially thanked the officers and trustees, who at his suggestion were unanimously re-elected, and expressed his conviction that the encouraging results of the past year were but an earnest of what would be achieved in the near future by the teaching of Vedanta in America.

L. G.

New York, February 2, 1903.

REVIEWS

THE PURPOSE IN THE CREATION OF THE WORLD. By *H. E. Butler*.*

The author proposes to give principles in this pamphlet of 29 pages, which will place the mind of the student in harmony with the purpose of God. He "recognizes God as an intelligent, creative, mind force," who created man bearing the image of Himself, with the purpose that he would ultimately manifest his God-likeness. This he can do by becoming an intelligent co-worker with God,

by applying methods in his life, by which the requirements of His laws may be met and means by which he may leave the sphere of servitude to the laws and take hold of and become master over them. We admire such an ideal of man's destiny, which is, by the way, an echo of the Vedanta ideal, 'Manifestation of the Divinity within is the whole of religion.' We cannot, however, look on God as a wise stock-raiser who selected the Israelites as the chosen people and kept them under His direct supervision for the sake of perfect development of His purpose in them. There is no justification for

*The Esoteric Fraternity, Applegate, California, U. S. A. Price 25 cents.

such an assumption. Have not other races shewn signs of equal and in many cases more development of the purpose?

THE ARYAN PRAYER BOOK styled Para-Brahma-Stutih. Compiled by *M. B. Srinivasalingar, M. A.* Tentative Edition. Bombay, 1902.†

A booklet containing choice extracts from the Vedas, the Upanishads, the Gita, the Ramayana, the Mahabharata and the Srimadbhagavata with lucid translations in English. They are arranged under the heads of (1) Desire for the Highest Knowledge, (2) General characteristics of God, (3) His Relation to the Kosmos, (4) Means and Attainment of Salvation and (5) Concluding Prayer. The extracts with their characteristic sublimity and elegance inspire the mind with ennobling thoughts. We can strongly recommend it as a handbook for daily recitation by all, specially in the morning when we awake from sleep and in the night before going to bed. The whole can be recited within a quarter of an hour at the most.

KARMA: A story of early Buddhism. By *Dr. Paul Carus*. 3rd edition. ‡

A delightful booklet with tasteful illustrations, printed in Japan. It illustrates the fundamental points of the Buddhistic doctrine of Karma by examples in the form of a story. Pandu, a wealthy jeweller of the Brahman caste,

† To be had of the 'Author, Head Master, High School, Chikballapur, Kolar Dt., Madras. Price As. 6.

‡ The Open Court Publishing Co., 324 Dearborn Street, Chicago Ill., U. S. A.

whose heart was at first as hard as a stone, came under the influence of a Buddhist monk, Narada by name and following his advice, became a changed man and was pointed out as an example of goodness and justice. We listen with great pleasure to the last words of Pandu :

"My dear children, do not blame others for your lack of success. Seek the cause of your ills in yourselves. Unless you are blinded by vanity you will find it, and having found it you will see the way out of it. The remedy of your ills, too, lies in yourselves. Let never your mental eyes be covered by the veil of Maya, and remember the words which have proved a talisman in my life :

'He who hurts others, injures himself. He who helps others, advances his own interests. Let the illusion of self disappear, and you will naturally walk in the path of truth.'"

The tale is interesting to children as well as to grown-up men.

TALES OF MARIADA RAMAN. By *P. Ramachandra Rao*. Madras. §

A little book containing 21 popular tales about Mariada Raman. The tales are amusing and of special interest to the folklorist. The strong common sense of Mariada Raman seems better able in the unravelling of truth than the intricacies of present law.

Acknowledged with thanks a Maharatti poem on "Swami Vivekananda" by Jagannath Raoji Tullu, B. A. Bombay, 1902.

§ G. A. Natesan & Co., Esplanade, Madras. Price As. 8.

SWAMI VIVEKANANDA MEMORIAL

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‡ These have already paid and the collections invested in the joint names of Messrs. V. Krishnasami Aiyar and P. R. Sundra Aiyar, in the Madras Bank. Subscriptions will be thankfully received by any one of the undersigned and receipts duly sent.

V. KRISHNASAMI AIYAR, *Mylapore, Madras.*

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G. A. NATESAN, *Explanade, Madras.*

NEWS AND NOTES

THE sense of eternity in the heart makes the truly great life.

CUT flowers for the table decoration will last longer if a little camphor be added to the water in which they are placed.

MICROSCOPES which ordinarily magnify 11,000 times have their power increased to 16,000 diameters by immersing the lens in vaseline oil.

THE highest meteorological station in the world is that on Pike's Peak, Colorado, United States, which is situated at an altitude of 14,134 ft.

A PATIENT statistician has found that out of 100 persons ten only have the two legs the same length. In at least fifty cases the left leg is smaller than the right.

THE Birthday Anniversary of Bhagavan Sri Ramakrishna was celebrated on the 8th March at the Belur Math, Bengal and the Ramakrishna Math, Madras.

INDIA needs a great national movement in which each man will work for the nation and not for himself or for his caste, a movement carried out on common sense lines.

LIFE is a train of moods like a string of beads, and as we pass through them they prove to be many coloured lenses which paint the world their own hue, and each shows only what lies in its focus.

MORE than 40 per cent. of the people of Great Britain could not write their names when Queen Victoria ascended the throne. Now only 7 per cent. are in that condition.

THOUGH men are accused of not knowing their weakness, yet perhaps as few know their own strength. It is in men as in soils, where sometimes there is a vein of gold, which the owner knows not of.

THE baya, or weaver-bird of India spends a good deal of its time in catching mammoth fireflies, which it fastens to the side of its nest with moist clay. On a dark night the baya's nest looks like an electric lamp.

JAPANESE soldiers are nearly all gymnasts, and every barrack has a gymnasium. So well trained are they that in less than half a minute they can scale a wall fourteen feet high by simply leaping on each other's shoulders, one man sustaining two or three others.

A GERMAN doctor, who has been collecting information about the habits of long-lived persons, finds that the majority of those who attained old age indulged in late hours. Eight out of ten persons over eighty never went to bed till well into the small hours, and did not get up again till late in the day.

ONE of the most beautiful sights in the world is the annual migration of butterflies across the Isthmus of Panama. Towards the end of June a few scattered specimens are discovered flitting to sea,

and as the days go by the number increases, until about July 14 or 15 the sky is occasionally almost obscured by myriads of these frail insects.

OFTEN the most splendid successes of life will be found to be due much less to extraordinary intellectual gifts than to an extraordinary strength and tenacity of will, to the abnormal courage, perseverance, and work-power that spring from it, or to the tact and judgment which make men skilful in seizing opportunities, and which of all intellectual qualities are most closely allied with character.

WHY is a bottle of wine broken on a ship before it is launched? It is for the reason that made Polycrates throw his ring into the sea—to give misfortune its share. They say to misfortune, "We give this to you. Be satisfied with it. Take our wine and take nothing else." It is the reason that impels the faithful Jews to break a cup at their wedding ceremony. It is the poor man's craft against destiny's.

M. PINO is said to have constructed a boat which will descend to 90 metres and more. Divers cannot work at more than a third of that depth, and air pumps cannot be operated to raise vessels at more than 10 metres. The Pino boat has a mechanical arm, extending in any direction, available for seizing, cutting, or for depositing explosive to blow up the deck of a sunken prize. It can also communicate with the surface for the lowering of automatic grippers, and can thoroughly illuminate the scene

MR. Tata sends this year a couple of young Indians with certain necessary qualifications to the Universities of their choice in America or Europe or Japan for further scientific equipment at his own cost. Mr. Tata's endowment has, year by year, helped numerous Indians in the aggregate to proceed to the above-mentioned countries to complete their studies as their bent took them. This year the premium is offered exclusively to science. Applications are invited from graduates in science of any Indian University.

THE Maharaja of Kashmir has invited Sir Thomas Wardle, the President of the British Silk Manufacturers' Association, to visit the State for the purpose of advising the Durbar as to the best methods of improving and extending the local silk industry. Sir Thomas Wardle, who is expected to arrive in India about the middle of April, is himself greatly interested in the revival of the silk weaving industry in England, and he hopes to see Kashmir develop into an important centre for the production of the raw material for British looms.

DR. Sarasi Lal Sarkar, M. A., Assistant Chemical Examiner, Medical College, Calcutta, has been granted a special research scholarship of Rs. 300 per annum tenable for two years. The gentleman twice obtained from the Asiatic Society of Bengal the Elliott Prize Medal for original scientific research on a mathematical subject viz., Theory of Numbers. The present scholarship has been granted by the Government of Bengal with a view to encourage

him in continuing his researches. This grant was one of the last acts of Sir John Woodburn's Government. Our young men can be made to take to these things kindly and when they do take, they show excellent results.

THE greater portion of our skilled artizans and craftsmen are "going under" simply because, owing to the degeneracy of our tastes, and our ignorant inability to discriminate between the chaste and truly beautiful and the merely gaudy and glittering, we prefer cheap and showy articles of foreign make to the costly but incalculably superior things produced by our own countrymen. We have watched with some interest the *saman* and *asbab* (rich and costly furniture for decoration and display) recently collected by an open-handed gentleman who has grown wealthy within the last few years. The valuable carpets in his garden-houses are from France and Belgium; the organs and music boxes from Germany; the glass lustres and chandeliers from Austria and England; aye, even the show chairs and sofas, the numerous pretty table and wall ornaments and hangings—all have been bought from European shops. Excepting for a few stone figures made in Jaipur and Agra, the large sums lavished on fancy goods by our friend have gone to the pockets of foreigners alone. And this is only one of a hundred cases that may be mentioned off-hand!—*The Tribune*.

PRUDENCE yields to circumstance, folly quarrels with it, pride defies it, wisdom uses it, and genius controls it.